

nadian Missionary Society are about to adopt for training up preachers of the Gospel and missionaries in this country. A little change in the phraseology will make the application both pertinent and easy.

"The fact which induces the Board to connect with its several Missions the means of thoroughly educating a select number of the native inhabitants, is the utter hopelessness of furnishing the heathen world with an adequate supply of preachers from heathen lands. Nor, after the observation and experience of more than twenty years, does it seem desirable to us that Christendom should furnish a full supply. Why should all the labourers be sent a great distance from foreign lands, when three fourths of them can be raised on the spot—native labourers—to whom the climate will be natural, the language vernacular, the manners, habits and customs of the people familiar; and who, to use the expressive language of a convert from heathenism, 'having been heathen, know how heathen think?' Why should strangers be sent to do the whole work, when experience has shewn that one fourth of the number, with the other three fourths educated and pious native helpers, will be far less expensive and as much more efficient? Why not organize, as soon as possible, the only agency, on an extensive scale, by which the blessings of the gospel can be universally diffused, and an adequate provision made for their being handed down to succeeding generations?"

Will not the *principle* of these remarks apply as readily and as closely to Canada, as to lands that are nominally as well as really heathen? And will not the very obvious advantage of educating the inhabitants of this country, for a service to which, in general, they must be better adapted than strangers, impress every pious and reflecting man with the conviction that it is most desirable to attempt it, and to attempt it now? And will not the lively zeal, and the noble example, of Britain in this important cause, excite all who wish well to the progress of Divine truth in this colony to unite in one vigorous effort, to the very extent of their powers, to make the experiment, and attain the blessing?

STOCKBRIDGE INDIANS.

Extracts of a Letter from Mr. Hall, dated April 10, 1837.

THE present Stockbridge reservation is about forty miles west of south from Green Bay, on lake Winnebago. The whole number of Indians in this band is about 250, of whom between fifty and sixty were members of the church previously to the time to which this letter relates. The meetings referred to in the first paragraph were held about the 20th of February last. Mr. Hall is the schoolmaster at the station.

SPECIAL RELIGIOUS MEETINGS—HOPEFUL CONVERSIONS.

To one who looked alone at present appearances the state of the church at that time was such as to sink the heart in sorrow and despondency. I believe Christians returned to their homes from that meeting, feeling that unless the Spirit of God was poured upon us, desolate indeed were the future prospects of the church, and deplorable the condition of the impenitent. The following Sabbath was a day of much solemnity and interest: and in the evening voluntary confessions were made by those who were considered by the church as standing free from censure. On Monday the meeting of the church was continued, and most of the time was spent in prayer, while opportunity was given for voluntary confessions, and members of the church under censure were faithfully labored with in private. On the next day, the Rev. Mr. Ordway from Green Bay was present to assist Mr. Marsh, and the regular services of a series of meetings were commenced, and most of the Indians attended. Some members of the church were absent in consequence of previous engagements, others from disaffected feelings. The efforts during the first days of the meetings were directed to awaken the church to a sense of duty and responsibility, restore harmony, and remove offences. Meetings were held in the morning, afternoon, and evening, each preceded by a season spent in prayer by the church. Before the close of the fifth day of the meetings, almost every case of difficulty in the church was removed, satisfactory confessions made by excommunicated and suspended members, and about forty persons, most of whom were young, were inquiring, what shall we do to be saved, or indulging hopes that they were born again.

The meetings continued nine days, and the interest and faithfulness in attending was as manifest during the last as any preceding days. All the members of the church, one excepted, who had been absent during the